

SUBSTANCE *MAW*
OF A *Pa 1797.15*
SERMON

OCCASIONED

BY THE DEATH OF
Mr. THOMAS HANBY,
MINISTER OF THE GOSPEL:

PREACHED

IN THE METHODIST CHAPEL

AT

NOTTINGHAM,

On the 23d of JANUARY, 1797.

By JOHN PAWSON.

Choosing rather to suffer affliction with the People of God, than
to enjoy the pleasures of sin for a Season.

HEBREWS xi. 25.

L O N D O N:

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To the R E A D E R.

I Had not the least thought of writing, much less of publishing the following DISCOURSE, though frequently requested to do it, till I saw a SERMON, said to be mine, published by a person in Nottingham. Had the publisher of this, said, *some scraps of a Sermon preached by Mr. Pawson*, there would have been some appearance of truth; but as it is, it bears but little resemblance to the DISCOURSE which I preached.

As the matter stands, I think myself obliged to publish the real DISCOURSE, as near as I can recollect; for as several months have elapsed since it was delivered, I cannot pretend to say that it is exactly the same which I preached on that mournful occasion, but this I will venture to affirm, that there is no very material difference.

Such as it is, I send it out into the world, most sincerely praying that the Lord may attend it with a blessing to those who think it worth their while to read it.

JOHN PAWSON.

First HYMN on the Occasion.

- 1 COME to the house of mourning come,
The house of serious, solemn joy,
Let us, till all are taken home,
Our Lives in songs of praise employ.
- 2 Accomplish'd is our brother's strife,
His happier soul is gone before,
His struggle for eternal life,
His glorious agony is o'er.
- 3 The captive exile is releas'd,
Is with his Lord in Paradise,
Of perfect paradise posselt,
And waiting for the heavenly prize.
- 4 In him no guilt of sin remain'd
To shake his confidence in God,
The victory here he more than gain'd,
Triumphant thro' his Saviour's blood.
- 5 He now the fight of Faith hath fought,
Finish'd and won the Christian race,
He found on earth the Lord he sought,
And now beholds him face to face.
- 6 He died in sure and stedfast hope,
By Jesus sav'd and sanctified,
His happy Spirit he gave up,
And sunk into his arms and died.
- 7 Thus may we all our parting breath,
Into the Saviour's hands resign,
O Jesus! let me die his death
And let his latter end be mine.
- 8 We know in whom we have believ'd,
Our faith in Jesus is not vain,
To all who have their Lord receiv'd,
To live is Christ, to die is gain.

A S E R M O N, &c.

HEBREWS XIII. 7, 8.

“Remember them that have had the rule over you, who have spoken unto you the Word of GOD: whose faith follow, considering the end of their conversation; JESUS CHRIST, the same yesterday, and to-day, and for ever.”

NO man was more fully acquainted with the gracious designs of the blessed GOD in sending his well-beloved SON into the world, with the nature of the gospel dispensation, with the nature and extent of gospel salvation, and with the way by which fallen man may obtain that heavenly treasure, than the apostle St. Paul. We need not wonder at this, when we consider what he himself declares; “That he did not receive the Gospel from any man, neither was he taught it but by the revelation of Jesus Christ.”

Having received from the great Head of the Church an extraordinary commission to preach the Gospel to the Gentiles, he informs us, that he “reasoned not with flesh and blood,” but entered upon his work with a single eye, and engaged therein with his whole soul; and altho’ the Lord shewed him what great things he should suffer for his Name’s sake, in the course of his ministry; yet he was not at all discouraged, but solemnly declares, that he “did not count his life dear unto himself, so that he might finish his course with joy, and the ministry which he had received of the Lord Jesus, in testifying the Gospel of the grace of God.” And it is evident, that in this he had his desire, for he joyfully testified when ready to be offered up, “I have fought the good fight, I have finished my course, I have kept the faith: henceforth there is laid up for me a crown of righteousness, which the Lord the righteous Judge will give me at that day.”

In the holy Apostle we see what every minister of Christ ought to be, in what spirit he should preach the Gospel, and in what temper or state of mind he should live in the world, so that when it pleases God to call him hence, those who survive him, may, upon good ground, in addressing the people among whom he has laboured, adopt the words of the Apostle in the text, “Whose faith follow, considering the end of his conversation, Jesus Christ the same yesterday, to-day, and for ever.”

From these words (on the present solemn occasion) it may be profitable for us, thro’ the blessing of God, to consider the following particulars:

I. The

I. The Character which the Apostle here gives us of a faithful Minister of CHRIST.

II. His particular Employment, while in this world.

III. The Duty of the People among whom he labours.

I. 1. Let us consider the Character of a faithful Minister of Christ. The Apostle sums this up in two particulars, 1. He must be a man of Faith; 2. The end of his conversation must be—"Jesus Christ, the same yesterday, to-day, and for ever." He must be a man of Faith. It is well known that the word *Faith* is not always used in the same sense by the inspired writers, but that it has different acceptations. Sometimes by Faith we are to understand, the Gospel itself, or those truths which we are called to consider, believe, and experience, in order to our present and eternal happiness. Hence it is said of the Apostle, that he "preached the Faith which once he destroyed:" And he also exhorts us, to "hold the mystery of the Faith in a pure conscience." Supposing the word in our text to have this meaning, then a Minister of Christ ought to be well acquainted with the Gospel, clearly understanding, and most sacredly believing the whole revelation of God, as this respects the salvation of mankind. He ought perfectly to understand what is frequently called "the Analogy of Faith." The grand leading truths of the Gospel of Christ, the order in which they stand, their connection, and the dependence they have one upon another. He who is called of GOD to teach others, must be divinely taught himself; he must be a scribe well instructed in the kingdom of God, a spiritual workman who shall have no cause to be ashamed, rightly dividing the word of life, and giving unto all that portion of spiritual food which is necessary for them.

How far our highly esteemed Friend and Brother was, in this sense of the word, a man of Faith, thousands can testify, seeing that for more than forty years he has been employed in publishing the glad tidings of Salvation. Very many can witness that his understanding in the great truths of the gospel was remarkably clear, and he was favoured with the happy art of delivering his thoughts in the plainest, clearest, and most pleasing language, and could convey his ideas of divine Truth to the minds of those who heard him in the most familiar manner. Being zealous for his God, and having the salvation of souls greatly at heart, he preached the word in season, out of season, and with all possible fervour of Spirit and energy of expression, endeavouring to bring souls to the LORD JESUS, and to establish, and build them up in him. And he who sent him did not suffer him to labour in vain, or to spend his strength for nought, but made him the happy instrument of turning many to righteousness, who will be his crown of rejoicing in the day of the Lord.

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The Apostle informs us that he was called of GOD to declare unto the Gentiles, the unsearchable riches, of Christ; to "set forth Christ as evidently crucified before their eyes," as finishing the work of their redemption: to represent him in all the riches of his mercy and grace, as being every way qualified to save lost sinners, and having every spiritual blessing to bestow, that such ruined creatures can stand in need of, in order to fit them for the service of God here, and for the enjoyment of eternal glory hereafter.

Our beloved Brother followed the example of the great Apostle. He was in very deed a Son of Consolation. His views of the mercy and love of God in Christ were remarkably clear and enlarged; and it was his delight to make known to those who attended upon his ministry, the willingness and readiness of God to receive returning sinners into his favour, to make them happy in his love, and to communicate unto them all the invaluable blessings of the New Covenant.

2. By Faith we frequently understand, the act of embracing, or laying hold upon the Lord Jesus, as he is offered to us in the Gospel. Hence our Lord declares, "He that believeth shall be saved, but he who believeth not shall be damned." When the word is used in this sense our present justification and acceptance with God, is constantly ascribed to Faith; so the Apostle, "Being justified freely through the redemption which is in Christ Jesus;" and again, "Being justified by faith, we have peace with God, through our Lord Jesus Christ." This Faith the Apostle calls, "a believing with the heart unto righteousness," so that with our mouth we may make confession unto salvation. Perhaps the nature of believing with the heart may be thus expressed; it is the soul's going out unto, and laying hold upon Jesus Christ, as he is offered to us in the Gospel: 1. Is the soul's running to Christ in strong desire and fervent continual prayer. For Christ appears to every awakened and truly enlightened sinner, to be just such a Saviour as he stands in need of, he sees him every way qualified to save him. Christ being possessed of all the spiritual blessings, which he feels the wants of, he who is effectually awakened by the Spirit of God to a sight and sense of his guilty, helpless, and ruined state, cannot, dare not, will not stop short of Christ. The language of his heart is, "Give me Christ, or else I die. I must have an interest in him, or I perish for ever." It is impossible for words fully to express the vehement desire such a person feels to lay hold upon Christ, so as to receive Salvation by him. But to believe implies, a power to embrace, or lay hold upon Christ, so that spiritual virtue proceeds from him to the healing of the soul. Divine light shines into the mind, the peace of God is communicated to the conscience, and the love of God is shed abroad in the heart
by

by the Holy Spirit which is given unto us, and then we rejoice with joy unspeakable and full of glory.

Lest any one should be deceived in a matter of such vast importance, it may be necessary to observe farther, that Faith justifieth the ungodly; purifieth the heart; and worketh by love. 1, It justifieth the ungodly; so saith the Apostle, "Be it known unto you, men and brethren, that thro' this man is preached unto you the forgiveness of sins; and by him all that believe are justified from all things, from which ye could not be justified by the Law of Moses." Hence he boldly declared, "I am not ashamed of the Gospel of Christ; for it is the power of God unto salvation to every one that believeth." It is therefore evident that the Faith of the Gospel brings salvation along with it; for "being justified by faith, we have peace with God." As it was the design of God in sending Christ into the world, "to give us the knowledge of Salvation by the remission of our sins," he certainly will fulfil his own design: And as he has declared, that "he will be merciful to our unrighteousness, and remember our sins and iniquities no more," so he will abide by his own most gracious declaration; and he who by faith lays hold upon the promise can set to his seal that God is true. He therefore who does not experience pardon sealed upon his heart, by the Word and Spirit of God, is not yet possessed of the faith of the Gospel.

2. Faith purifieth the heart; so saith St. Peter, "God put no difference between us and them, purifying their hearts by faith." So likewise saith St. John, "He that believeth is born of God, and knoweth God," and to this truth St. Paul bears witness when he affirms, that, "If any man have not the Spirit of Christ, he is none of his:" he also assures us, that "Christ gave himself for us that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works." The reason of this is evident, for we being by nature carnal and sold under sin, and the carnal mind being enmity with God, and therefore utterly averse to all serious godliness; it is absolutely necessary that a change should be wrought in us, and that we should be brought into a holy, spiritual, and heavenly state of mind. A state of mind in which it shall be our delight to walk with God. This change is wrought in us the moment we believe in the Son of God, as we are then brought out of darkness into marvellous light, and out of miserable bondage into the glorious liberty of the Sons of God. The love of God is shed abroad in our hearts, the divine nature is communicated to the soul; and the Law of the Spirit of life in Christ Jesus makes us free from the law of sin and death. It would be endless to enumerate all the scriptures which might be quoted on this occasion, for it is as clear as the shining of the sun at noon-day, that every believer in Christ is renewed in the spirit of his mind, or is made a new creature. For

as our blessed Redeemer came to re-inflate us in the favour of God, so likewise to restore us to the image of God; or, as the Apostle expresses it, "To sanctify us throughout, body, soul, and spirit."

3. Faith worketh by love; so saith the Apostle, "Neither circumcision availeth any thing, nor uncircumcision, but faith which worketh by love." The truth of this will clearly appear to every one who considers, that through the medium of faith, divine grace is communicated, and that as this grace spiritualizes the mind, it naturally follows, that such a person must be rightly disposed for every good work. For as he who is earthly and sensual, can only delight in earthly and sensual gratifications; so he that is spiritual, will delight to act according to that holy principle which the Lord hath planted in him. And thus we see the truth of the Apostle's words, "Do we make void the Law through faith? No, we establish the Law." Yea, hereby "The righteousness of the Law is fulfilled in us, who walk not after the flesh, but after the Spirit."

Every faithful minister of Christ must experience these things in his own soul, as it is written, "I believed, and therefore have I spoken." We also believe, and therefore speak. "We speak that which we do know, saith the blessed Jesus, and testify that which we have seen;" and so also saith his beloved Disciple, "That which we have seen and heard, declare we unto you." He who is satisfied in his own mind, that the Lord hath called him to this blessed work, having a clear knowledge of the truth, and the living experience of it in his own soul, may then stand forth in the Name of his master, and boldly declare the whole counsel of God.

That our dear departed brother, and your faithful Minister, had this experience for many years, no one can doubt who was acquainted with him. He himself published to all the world many years ago, an Account of the Lord's gracious dealings with him when in the bloom of youth; how deeply his conscience was awakened, the bitter distress he laboured under for some time, and how a kind and gracious God manifested himself, and gave him to experience his peace and love. From that happy period, it does not appear that he lost (for any considerable time) a sense of the love of God; but that he enjoyed the fullest assurance of his acceptance with God, through Christ, on his death-bed, is evident, or he could not have said, "The Lord is better and better to me. Though I walk through the valley and shadow of death, I will fear no evil, for God is with me; his rod and his staff they comfort me, I will fear no evil."

3. By Faith we may also understand, that steadfast trust and confidence in God, considered as the Lord God omnipotent, so that in all the afflictions, temptations, persecutions, and crosses, which may befall us, we may still be supported, protected, comforted,

forted, and brought safely through. Here a very large field opens to our view, but the want of time will not suffer us to travel far in it. But it certainly is an unspeakable blessing, to be enabled at all times, steadily to trust in the Lord, as being persuaded that he is **GOD ALL-SUFFICIENT**, and will give us strength according to our day.

Our dear brother found by experience, that he had need of Faith in this sense of the word, when he first went forth in the Name of the Lord to preach his blessed Gospel. He then took his life in his hand, being frequently exposed to the rage and fury of the beasts of the people, being beset on every side by wicked and unreasonable men, who in those days of darkness were so ignorant as to imagine, that there was no Law for the Methodists, and that if they should kill any of their Preachers they would do God service. But the Lord in whom he trusted, and in whose blessed work he was engaged, delivered him from the power of outrageous men.

To give you some faint idea of the danger this man of God was exposed too, in the beginning of his ministry, take the following account. "I had often (says he) found a desire to preach at Burton-upon-Trent, and upon coming to the place, I procured a large house, and many attended, and I had reason to believe that some were awakened. But upon coming there a second time, the town was alarmed, and a large mob were hired, and made drunk, in order to prevent my preaching. All was quiet till I gave out the Hymn. Then they broke first the window-shutters, and then dashed the windows in. The head of this mob was a forge-man, half an idiot, who had bound himself under an oath that he would that night have my *liver*. He brought the pipe of a large bellows, which was to be the instrument of my death. He made what way he could towards me, but was rather retarded by the multitude that was before him. I saw he was filled with the fury of a fiend; but knew not well what to do. As it was in vain to attempt to preach, I stepped off the chair, and got into a chamber unperceived by my enemy. When he found that I was gone, he insisted upon going up stairs, and it was impossible to hinder him, and the numbers that were with him. It came into my mind, "Go down stairs; escape for thy life." I went down and walked into the shoe-maker's shop, unobserved by any one, though I passed through part of the mob. When he had got into the chamber he searched the closets, bed, chests, &c. and when he could not find me, he foamed at the mouth like a mad dog. Then there was a cry in the street, "He is in the shop." I now concluded all was over with me, and said, "Lord give me strength to suffer as a Christian, nor may I count my life dear unto myself for thy sake." I went under the shoe-maker's cutting board. They soon broke open two strong doors which led into the shop. They did not see me, but one of them
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put down his hand where I was, and cried out, "He is here." So having no other means to use I committed myself to them. They hurried me into the house, and a very stout man, (one that had been made drunk on purpose,) came up to me, but his countenance fell, he took hold of my hand and said, "Follow me." I supposed he designed to take and throw me into the river, and I was content that it should be so. I committed myself to the disposal of a kind Providence, expecting nothing but death. With great difficulty he got me through the mob, but as he was one of the greatest fighters in the town no one durst oppose him. When he came to the door, he drew me short by the corner up a narrow street, put me before him and said, "Run!" I made my way to the fields, and he kept behind keeping the rest off; then helping me over walls and hedges, till we had lost them all. I remained in the fields till midnight, and returned with a friend into the town, where I lodged that night, and early in the morning I rode away.

"After this I came to Leek, staid ten days, and joined twenty-four in Society. A Lawyer then raised a furious mob, who beset the house where I lodged; my few friends kept them off for a considerable time. But at last the mob lost all patience; they broke in and were determined to drag me away; but it pleased the Lord, that a woman, who neither feared God nor regarded man, opened a window that looked into the yard, and desired me to come into her house. Here I staid till about two o'clock in the morning, and then made my escape over the mountains. This woman is yet alive, but she is now a new creature."

Of this sort of treatment the primitive Methodist Preachers had good measure, pressed down and running over: But, blessed be the Lord, we now enjoy great peace and quietness in general. Will you, brethren, like some of our children, envy us the tranquility which we are now favoured with? Or will you say, with one, who supposes himself to be wiser than all who have gone before him, "That the present generation of Methodists are not our children: nay, rather, will you not praise the Lord with us, that

"We sit under our vine,
And delightfully join,
In the praise of his excellent love."

May we never be unmindful of the Lord's abundant goodness, but greatly improve his manifold and invaluable mercies.

2. As a Minister of Christ ought to be a man of Faith, so the end of his conversation should be "Jesus Christ, the same yesterday, to-day, and for ever." This undoubtedly implies, that he must be of the same spirit, and copy the example of his Lord and Master. If those who were appointed to serve as deacons in the Church of God, were to be, "Men full of Faith and the Holy Ghost,"

Ghost," how much more ought those to be so, who are appointed to preach the word of life to the people. It is said of John the Baptist, that he was filled with the Holy Spirit from his mother's womb; and St. Paul gives the following advice to Timothy, "The things which thou hast heard of me, the same commit thou to faithful men who shall be able to teach others also." And again, "Be thou an example of the believers, in word, in conversation, in charity, in spirit, in faith, in purity." Hence we learn, that as every private christian ought to live in the Spirit, and follow the example of Christ, much more ought every Minister to do this. How serious and watchful, and at what a distance from lightness and trifling, from foolish talking and jesting? How spiritual and heavenly-minded, and how crucified to the world? How lively and zealous, and how far from indolence and inactivity; in a word, how meek and lowly, mild, patient, and easy to be intrated, ought those to be, who look upon themselves as called of **GOD** to teach others the way to eternal life? For a Minister to explain and enforce divine Truth in the pulpit, with great seriousness and fervency, and at other times to live as if he did not believe one word of what he had said, must certainly render him contemptible in the sight of thinking people. But let him live what he preaches; let his spirit and temper, his life and conversation, resemble that of the holy Jesus, and then he may say with the Apostle, "Be ye followers of me, as I am of Christ."

But perhaps something more may be implied in the words, — "Jesus Christ, the same yesterday, to-day, and for ever;" the Apostle intended, that every Minister should always labour to keep the clearest views of Christ's All-sufficiency, as being infinitely powerful, wise, and gracious; and likewise, that we should so live in the sight of the people, as if we had the fullest assurance that Christ will be to us, all that he hath promised to be; a God who hath pleasure in the prosperity of them that fear his sacred Name, that reverence his holy word, and who walk in his righteous ways.

Your highly respected Minister whose death you so justly lament, had, I doubt not, well considered the words of the Apostle; his pious example, bespoke the christian; he was remarkable for a mild, meek, and gentle temper. I am inclined to think, that no one ever saw him carried away with anger: he was always easy and good natured, a kind and faithful friend, and a very pleasing companion. I have been acquainted with him for near forty years, and for about twelve years, have been exceedingly intimate with him, and have seen him more than once very roughly used, but I never heard a rash or an unguarded word drop from his lips: I never heard that there was a spot in his character; nor did I ever hear him blamed for any thing, except for being (as some thought) too easy and good natured, respecting some branches of our discipline, or too zealous for the introduction of the Lord's-

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Supper among us. The words of the Poet may justly be applied to him,

Mild, sweet, serene, and tender was his mood,
Not grave with sternness, nor with lightness free;
Against example, resolutely good,
Fervent in zeal, and warm in charity.

Yet mild as he naturally was, where truth and a good conscience were concerned, he was as firm as a rock.

Secondly. What is the peculiar employment of a Minister of Christ? It is here said, He must preach the word, and declare the whole counsel of God to the people. Hence we learn, That every faithful Minister must keep close to the Bible in all he delivers from the pulpit; "*Thus saith the Lord*," must attend all he says. The word of the Lord must be his Creed, and his Confession of Faith. For the holy Scriptures are the "Pillar and ground of truth;" and accordingly, every faithful Minister will abide by, "The Law and the Testimony." "We preach not ourselves, (saith the Apostle) but Christ Jesus the Lord." He also informs us, that the sum of his doctrine was, "Repentance towards God, and Faith in our Lord Jesus Christ." This will lead every faithful Minister to represent man as he really is; a fallen creature; an ignorant, guilty, helpless and self-destroyed creature, for so the Scriptures declare him to be. "O Israel, thou hast destroyed thyself," is the language of the Prophet, and it must be ours also. 1. That man is ignorant, is evident from the Apostle's words, "The natural man receiveth not the things of the Spirit of God; they are foolishness unto him; neither can he know them, because they are spiritually discerned," 2. Man is a guilty creature; — "All have sinned, and come short of the glory of God;" and of consequence, "Every mouth must be stopped, and all the world stand guilty before God. 3. Man is an helpless creature, so saith our Lord, "Without me ye can do nothing;" we cannot remove the blindness from our understanding, the least spot of guilt from our conscience, — nor any degree of original depravity from our mind, by any thing that we can either do or suffer. No, "The salvation of the righteous is of the Lord," and therefore,

2dly, The work of Redemption as accomplished by Christ, must be clearly explained. JESUS "was wounded for our transgressions, and bruised for our iniquities, the chastisement of our peace was upon him, and by his stripes we must be healed." Therefore Christ must be set forth as evidently crucified before our eyes; — as bearing the punishment due to our sins in his own body upon the tree. And as the Apostle made Christ, and him crucified, the sum of his preaching, clearly setting forth all the riches of his mercy and grace, and constantly pointing the people to him, as

the Lamb of God which taketh away the sin of the world, so also must we do the same thing, if we mean to profit the people.

3. The nature of Gospel Salvation must be fully explained, and the way to obtain it clearly pointed out. With respect to its nature, this consists of two parts; our free and full justification from all past offences, through the redemption which is in Christ Jesus; and, the sanctification of our body, soul, and spirit, by the power of the Holy Ghost. "For as Jesus was made a sin-offering for us, his design was that we should be made the righteous people of God thro' him," that we should be freely and fully justified. And as he "gave himself for us, that he might redeem us from all iniquity," his intention was, that we should be purified, by the grace of his Holy Spirit, and be made a peculiar people, a people in whom he can delight; as bearing his own lovely image, and of course zealous of good works, walking in all his holy and righteous ways.

4. The way to obtain this salvation must be clearly pointed out. And here we need be at no loss; "Believe in the Lord Jesus Christ and thou shalt be saved," is the unchangeable decree of God. "By grace ye are saved thro' faith, and that not of yourselves, it is the gift of God;" is the constant language of the Apostle. The case of the jailor (duly considered) will set this in a clear light: He was deeply awakened in the night season, by the immediate interposition of God, he came in great pain and trembling, and fell down at the feet of the Apostles, crying out, in the bitterness of his soul, "What must I do to be saved?" Did the Apostles reproach him with his past bad conduct? No, but they said, "Believe in the Lord Jesus Christ, and thou shalt be saved." St. Paul always treated penitent sinners, in the same manner which he himself had experienced; — when Ananias found him deeply humbled under a sense of his sin, he said, "Arise; why tarriest thou? wash away thy sins, calling upon the Name of the LORD." And where, or to whom can poor guilty sinners go, but to the Blood of Sprinkling, — to the Friend of Sinners, whose precious blood cleanseth from all sin, and who came down from heaven to seek and to save that which was lost.

But how often have we been reproached, as if we laid another foundation, than that which God hath laid; as if we taught poor returning sinners to depend upon something else, and not upon the Lord Jesus Christ, for life and salvation; as if we set up our own free will, in opposition to the free grace of God in Christ Jesus; and our own faithfulness, in opposition to the truth and faithfulness of God? But we have reason to bless the Lord, that we have not so learned Christ. We know in whom we have believed, and we have not believed in vain, for we have found redemption and salvation in our infinitely precious Saviour. Let the dying words of your happy Minister confuse this slander, who, as you know, declared when upon the very brink of eternity,

"He

" He hath taken away sin by the sacrifice of himself. The LORD
 " is my Rock, upon what he hath done and suffered is all my de-
 " pendence : His precious death and intercession is all my hope."
 And has not this been the uniform language of all your Preachers,
 from the beginning ?

That Mr. HANBY constantly preached the above truths with
 the greatest clearness, you all can witness. He was called of God
 in early life, to go forth into the high-ways and hedges, to pub-
 lish these glad tidings of great joy. He cheerfully obeyed the call
 of his divine Master ; and although he had to endure great per-
 secution, together with hard labour, and many other disagreeable
 and painful things, yet for forty-three years he faithfully laboured
 in the Lord's vineyard. And he who sent him did not suffer him
 to spend his strength in vain, but he was made the happy instru-
 ment of turning many to righteousness. His labours, when he
 first visited Scotland, were attended with an uncommon blessing,
 especially at Dundee. It was something remarkable, for some-
 time before he visited this town, a bright shining light was seen by
 many of the inhabitants, upon a spot of ground near the town,
 every evening. When he came to Dundee, not knowing any
 thing about the matter, he fixed his pulpit upon this very spot.
 By this means his congregations were abundantly increased, what-
 ever the occasion of that light might be.

And as the Ministers of Christ are called to feed the flock, with
 the sincere milk of the word, so according to the text, they are
 appointed to govern it also, but of this I shall say nothing at
 present.

III. We now come to consider, Thirdly, What the people are
 called to ? " Whose faith follow, considering the end of their
 conversation, Jesus Christ the same yesterday, to-day, and for
 ever."

The people are here taught to be followers of the Ministers
 faith. Does not this imply, that they should diligently attend
 upon their ministry ? That they should hear the Word with all
 possible seriousness and attention, in order that they may clearly
 understand, stedfastly believe, and happily experience every
 essential truth of the Gospel ? To have their judgment well in-
 formed in every branch of the Gospel of Christ, and to be
 established in the truth, is as much the duty and interest of the
 people, as the Preachers.

2. The people must experience the same living Faith in Christ,
 which their Ministers do. So St. Peter wrote to the ancient
 Christians ; " Simon Peter, a servant of Jesus Christ, unto them
 that have obtained like precious faith with us, through the right-
 eousness of God and our Saviour." As the people are com-
 manded to believe in, and to embrace the same Saviour with their
 Ministers, so also they are called to enjoy the very same Salvation.

It is with this view, that we preach the Gospel unto you. This is the grand end of all our preaching and praying, that you may enjoy every Gospel privilege, and experience every Gospel blessing; that you may be living and dying witnesses of the truth of every promise in the word of God, and be saved to the uttermost by him. Let no man deceive himself here. We publish the glad tidings of salvation in the name of the Lord, in order that each of you who hear us, may experience the truth of them in his own soul, and may with the Apostle say, "The Gospel of Christ is the power of God unto salvation to *my* soul; even unto mine." And whosoever he be, who cannot yet witness this good confession, our labour has not had that gracious affect upon him which it was designed to have.

3. The people are called to believe or trust in God, as fully, and constantly as their Ministers. And as there is the same necessity, so they will find the same inconceivable advantage arising from it. Doubtless the people have need of the same support and comfort, and if so, they must obtain it in the same way. "Trust in the Lord for ever, for in the Lord Jehovah is everlasting strength."

The end of the Ministers conversation must be "Jesus Christ, the same yesterday, to-day, and for ever," so must this be with the people also. You, Brethren, are also called to be holy in heart and life, to live in the spirit, and to copy the example of the holy Jesus. All our doctrine directly tends to this one thing, to lead you to the enjoyment of that grace which will infallibly bring you into a holy spiritual, heavenly state of mind, so that wisdom's ways may be ways of pleasantness to you, and all her paths peace. In the enjoyment of this grace you shall cheerfully and delightfully serve the Lord, without painful fear; in holiness and righteousness before him all the days of your life. Daily looking unto Jesus the author, till he be the finisher of your faith, "Till he accomplish in you all the good pleasure of his will and the work of faith with power."

Brethren, seriously consider the end of your late worthy Minister's conversation among you. You are all witnesses how faithfully, how clearly and fully he preached the Gospel of Christ among you; and you are also witnesses of his holy and unblamable conversation. You have likewise heard, that with his dying breath he bore witness to the same blessed truths, which he had so earnestly recommended to you, and like the great Mr. Whitefield who frequently prayed that he might finish his life and his labours together, so you know that on Christmas-day last, he preached to you three times in this Chapel, and was taken very ill that same day; from which illness he never recovered. But he had the presence of his blessed Master with him, therefore death was disarmed of its sting. When that worthy Minister called

called to see him (though of another denomination) and like a truly Christian man, said, "Mr. Hanby, I hope you find that Saviour whom you preached to others to be your support." He answered, "I find my trust is in the Lord, although I do not enjoy much sensible comfort. The Minister replied, "I wish you every blessing I should wish to enjoy myself, were I in your situation."* How happy would it be if all who call themselves the Ministers of Christ, were of the same friendly disposition with that good man; then we might cheerfully sing,

"Names, and sects, and parties fall,
And thou, O CHRIST, art all in all."

This brings to my remembrance a circumstance which happened many years ago. One of our Preachers used frequently to preach in his sleep: one time several persons heard him throughout. When he had finished his discourse, he gave an exhortation (as he supposed) to the Society, the drift of which was, to love one another; and he assigned the following reasons why they should do it, 1, "Because they were all redeemed to God by one precious blood. 2, Because they were all interested in one common Saviour. 3, Because they were all made the happy partakers of one precious Faith. 4, Because they had all received the same holy Spirit. 5, Because they were all children of the same gracious Father. 6, Because they were all walking in one way of holiness. And 7, Because they all hoped to dwell in one place to all eternity." I do not know that he could have given more weighty reasons had he been awake.

On Thursday afternoon the day on which Mr. Hanby died, he repeated these words, "I am the resurrection and the life, saith the Lord, whosoever believeth in me, though he were dead, yet shall he live; and whosoever liveth and believeth in me, shall never die: Believe ye this?" And when Mrs. Hanby, (seeing with the deepest sorrow that his dissolution was at hand) said, "Can you speak to me?" He answered, "Yes; I can tell you to cast your care upon God, for he careth for you: He will be a Father to the fatherless and a husband to the widow."

From the views he had of the mercy and love of God in Christ Jesus, and from his dying sayings, it is undeniably evident, that as he lived so he died, happy in the enjoyment of an hope full of immortality: And although we may justly lament the loss the Church of God sustains in the death of such faithful ministers as he was, yet considering that he has finished his work here upon earth, and entered into the joy of his LORD, we may sing with pious Doctor Watts,

* At this time Mr. Hanby was much oppressed with stupor; but afterwards his understanding was clear, and his hope full of immortality, so that when his friendly Doctor asked him, How he did? he said; "I am departing; but I have fought the good fight."

"Why

“ Why do we mourn departed friends,
Or shake at death's alarms?
'Tis but the voice that JESUS sends,
To call them to his arms.”

Death is no more than a voice, and it is the voice of JESUS too, saying, “ Come up hither, and take thy seat with me,” to those who are interested in him, and have received Salvation from him. But many there are who for want of clear views of the love of God, and a firmer confidence in him, may sing with the same blessed man of God,

“ O could we make our doubts remove,
These gloomy doubts that rise,
And see the CANAAN that we love,
With unclouded eyes :
Could we but climb where Moses stood
And view the landscape o'er,
Not JORDAN'S streams, nor death's cold flood,
Should fright us from the shore.”

I am glad to see the sincere and tender affection you shew to your departed Minister, and I doubt not, but many of you will be his crown of rejoicing in the great day of the Lord. In order that you may be followers of him, as he followed Christ, and press toward the mark for the prize of your high calling, let it be your constant prayer, that the Lord may continually shine upon your souls by the bright beams of his Spirit, so that you may have clearer and more enlarged views of his love in Christ Jesus, and of his willingness to save you completely and eternally. You never shall be discouraged, much less cast down or confounded, while, with a sincere and upright mind, you contemplate the love of God, as it is revealed to you in the Word, and manifested to you in all his providential and gracious dealings; for you will find that infinite wisdom, and boundless love, have marked all the measures that have been taken with you ever since you knew his saving name. What do you still want, but a larger measure of this love, to make you both more holy and more happy :

“ O for this love, let rocks and hills
Their lasting silence break ;
And all harmonious human tongues
The SAVIOUR'S praises speak !”

As this love communicated, will fully prepare you for the enjoyment of heaven, so it will enable you to conquer every enemy, and to rise above all the difficulties that you shall meet with in the way, and will support you in the hour of death, when every other support must fail.

O my

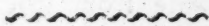
O my Brethren, seriously consider how greatly it will heighten the happiness of him whom you so highly, and so justly esteemed to see one and another of you following him into those peaceful regions, where the wicked cease from troubling, and where the weary are at rest. How will his now glorified and happy spirit, welcome you to his Father's house, and most delightfully join with you in singing everlasting Hallelujahs to God and the Lamb. You shall be as so many jewels in his crown, and he will rejoice over you for ever; and you also shall eternally praise the Lord for all the benefits you ever received by attending his ministry. O could he only descend from those mansions of Glory, where he now beholds the inclosed face of his God, for one single hour, in what animating language, with what heavenly eloquence would he address you! How would he set forth the glories of his God and Saviour. How would he display the unsearchable riches of his Grace! And with what a divine pathos, would he exhort you all to follow on to know the Lord, till you also finish your course with joy.

Brethren, fear not; your help standeth in the Name of the Lord who made both heaven and earth: And he hath said, "I will never leave thee, nor forsake thee." Having then the presence of the Lord with you, what shall harm you? Not all the powers of earth and hell united, while you are followers of that which is good, as I trust you are resolutely determined to do, through the help of God.

With respect to you, who (notwithstanding all the affectionate warnings, and the solemn exhortations given you by your faithful Minister,) remain still carnal and sold under sin, O take care, lest after all, he see you at the left hand of the Judge in that awful day! For then he would be a swift witness against you, and testify before God and his holy angels, "Lord, I faithfully warned these men of their sin and danger, but they would not hear." How would this heighten your condemnation! In order that this may not be the case, return unto the Lord by true repentance, and earnestly seek him while he may be found, and he will yet extend his mercy and love unto you.

One and all brethren, let us devote our body and soul, wholly and unreservedly to the Lord, and he will be all in all to us, in life, in death, and for ever. And as we may with truth say, "A prince and a great man is fallen in our Israel," Let us devoutly pray, that the great Head of the Church, who hath the residue of the Spirit in his hand, may pour it forth, and raise up another to take his place.

A HYMN sung on the Occasion.



- 1 **B**LESSING, honour, thanks and praise,
 Pay we gracious God to thee,
 Thou in thine abundant grace,
 Givest us the victory :
 True and faithful to thy word,
 Thou hast glorified thy Son,
 Jesus Christ our dying Lord,
 He for us the fight hath won.
- 2 Lo ! the prisoner is releas't,
 Lighten'd of his fleshly load,
 Where the weary are at rest,
 He is gather'd into God !
 Lo ! the pain of life is past,
 All his warfare now is o'er,
 Death and hell behind are cast,
 Grief and suffering are no more.
- 3 Yes, the Christian's course is run,
 Ended is the glorious strife,
 Fought the fight, the work is done,
 Death is swallow'd up of life ;
 Born by Angels on their wings,
 Far from earth the spirit flies,
 Finds his GOD, and sits and sings
 Triumpling in Paradise.
- 4 Join we then with one accord
 In the new, the joyful song ;
 Absent from our loving Lord
 We shall not continue long :
 We shall quit the house of clay,
 We a better lot shall share,
 We shall see the Realms of day
 Meet our happy Brother there !

F I N I S.

